

1 OCT 2015

SEE SPECIAL LENT/EASTER LETTER ON PAGE 3

WE HAVE MOVED ...

The AMAA's New Address is
31 West Century Road
Paramus, NJ 07652

AMAA NEWS

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Editor
Movses B. Janbazian



Dedication of the Khachkar of the
Armenian Evangelical Central
Church of São Paulo, Brazil.
(See story on page 8.)

168-2005

Is there any Passion for Excellence in the Church?

by Carnegie Samuel Calian*

Unfortunately, today, "Made in the U.S.A.," does not necessarily mean the first choice in the marketplace. There is a growing clamor at home and abroad for excellence. Does this passion for excellence prevail in our churches?

Thomas J. Peters co-authored with Nancy Austin the well-known book entitled **A Passion for Excellence**, in which the qualities of excellence are reduced to three essential factors: *first*, take exceptional care of your customers via superior service and superior quality; *second*, constantly innovate; and *third*, listen, trust, and respect the dignity and creative potential of each person in the organization.

Is there a sustained effort for excellence in the church based upon this three-fold standard: (1) a caring attitude, (2) an innovative spirit, and (3) committed (turned-on) people? Probably not, and the fault lies with us, clergy as well as laity.

Are we in a state of mediocrity?

Many of us have discovered through bitter experience and disappointment that not all members of the "helping professions" are excellent. We are aware of the mounting number of malpractice suits confronting doctors and lawyers. Even the clergy are no longer exempt from the pitfalls of malpractice.

Currently, in the field of law, attorneys grade each other. The results are printed in the Martindale-Hubbell Directory and widely circulated within the profession. Can you imagine what it would be like to have clergy grade one another for a directory?

And for that matter, what criteria would we develop for grading and evaluating congregations? Is there an unspoken consensus among us that congregations simply do not live up to their potential, receiving low to mediocre marks in discipleship and commitment? How often has it been your observation that churches of whatever size have only a small circle of committed workers? The majority of the membership are observers. Or for instance, take the actual membership



roll, and ask how accurate are the statistics? Do you remember the last time your church trimmed its membership roll? Often the officers of the church are hesitant to act in this matter, lest they offend someone. Our membership standards in practice often do not measure up to requirements found in many service clubs in our neighborhoods. Where is the passion for excellence that calls for discipline in the church?

If we surmise that the church is not really interested in excellence, ought we then to be more accepting of less, including our declining membership? It is not my intention to be pessimistic, but realistic in regard to our present position in society.

There are those who strongly feel that we are in a general state of mediocrity. Surely, we would all agree that there is much to improve. Why are churches losing status in society? What ought to be done to increase interest and commitment? A Gallup poll, in a recent survey, asked persons what churches can do to increase the interest of the public in religion. The responses fell into six categories: (1) select ministers who are most intelligent; (2) arrange more social activities around the church; (3) become more modern and liberal; (4) eliminate hypocrisy; (5) Stop emphasizing money and contributions; and (6) let church people be more friendly.

According to Gallup, there is a great need among the public for spiritual moorings in life. There are large numbers of people who are hungry for a direct relationship with God. I suspect William James' long-standing observation is correct — namely, that religious experience, not theology or ceremony, is what keeps religion going. Have mainline churches through their educational programs become afraid of "religious experiences?" Do we find such experiences to be in opposition to scholarship and excellence?

For many, excellence smacks of elitism, and that certainly is not what I'm advocating. Snob appeal may have its place, but it is not one of the "marks" of the church. Neither, on the other hand, is mediocrity a "mark" of the church. The four traditional marks of the church are: unity, sanctity,

catholicity, and apostolicity. Has the church lost her zeal for upholding these benchmarks of ecclesiological excellence?

At a recent ecumenical conference of clergy and laity, I heard a pastor say publicly, "We have too many lazy pastors who only do what is expected of them, but nothing more." Are these pastors truly lazy or have they simply traded in their enthusiasm for a spirit of quiet resignation to the status quo?

Stewardship as excellence

The pursuit of excellence is theologically based on gratitude for God's grace. Our physical birth and spiritual rebirth are gifts of God's mercy. In our lifetime we are asked to be responsible stewards of these gifts. Nothing less than a commitment to excellence should be the substance of our response.

For the believer then, the synonym for excellence is responsible stewardship motivated by gratitude. Stewardship doesn't imply elitism, but rather the wise dedication of time, talent, and resources as our response to a gracious God.

Excellence calls for discipleship without reservations. Is there any passion then to pursue this level of stewardship in our churches?

The church without a passion for excellence is dead and doesn't know it. Seminaries that cater to this inertia will die also. Unless the church and seminary together practice the politics of unconditional stewardship, there is little hope for any significant change in our midst. Becoming stewards of excellence will unlock a new chapter in the church's renewal, offering exciting opportunities to each of us who believe the church's role can be enhanced in our society.

To initiate the process toward excellence, we must begin by confronting some basic questions: (1) What mission are we in? (2) What is most central to this mission? (3) To what strategy are we committed in fulfilling this mission? As we seek to answer these questions in our life together, we will be on the way to becoming a caring, forgiving, teaching and creative community, moving us closer to a commitment for excellence that is contagious. □

ARMENIAN MISSIONARY ASSOCIATION OF AMERICA INCORPORATED

31 WEST CENTURY PARAMUS, NJ 07652
PHONE: (201) 265-2607, FAX: (201) 265-6015,
E-MAIL: AMAAINC@AOL.COM

Lent/Easter, 1998

Dear AMAA Members and Friends:

On the occasion of the Lenten/Easter season, we greet you in the name of our Lord and Savior, Jesus Christ, and request that you remember the ministry of the Armenian Missionary Association of America (AMAA) with a special gift of love. "God showed us His great love by sending Christ to die for us... He made us alive together with Christ... and raised us up with Him." (Ephesians 2:4-6).

The AMAA endeavors every day to extend God's love and uplifting grace to literally thousands of Armenians in more than 20 countries around the world. We invite you to think about the following AMAA-assisted individuals, and imagine their stories repeated in the lives of many, many other people:

- A little girl in Karabagh, whose father was killed during the war, receiving regular monthly relief aid packages provided by the AMAA.
- An Armenian immigrant in Los Angeles, whose housing and employment problems were solved with the help of the staff of the AMAA's Social Service Center.
- A needy young man who, thanks to an AMAA scholarship grant, is able to continue his education at Tufts University.
- A student in Gumri, Armenia, who is attending a beautiful school renovated and refurbished by the AMAA.
- An elderly, lonely and poor lady in Montevideo, Uruguay, who is able to enjoy the shelter and care of a local old age home because the AMAA provides her with regular monthly stipends.
- An AMAA-supported young man who is studying at the Near East School of Theology in Beirut, Lebanon, and is preparing for pastoral ministry in his native Tehran.
- A parish pastor in Aleppo, Syria, whose meager salary is supplemented with a monthly subsidy provided by the AMAA.
- A man in Krasnodar, Russia, who reads the Word of God for the first time from his own Bible, given to him through the AMAA.

The lives of thousands of people like these are touched through AMAA ministries supported by caring members of our community.

This year marks the 80th anniversary of the AMAA. We welcome this opportunity to express our gratitude to those whose prayers, labors, and financial support has made the AMAA's work possible over the past years. Aware of God's many blessings and trusting in His goodness, the AMAA is moving into the future with renewed determination to continue its good work. As an expression of that determination, the AMAA has adopted a challenging budget of \$ 5.4 million for this anniversary year. This is a difficult commitment to fulfill. Therefore, we need your financial support so that the AMAA may continue its mission of demonstrating God's love and proclaiming our Savior's grace to Armenians throughout the world. Please consider making a generous contribution to the AMAA today. The envelope inserted in this issue is for your convenience.

Speaking on behalf of the entire AMAA missionary family, we pray that this Lenten/Easter season will be filled with special blessings for you and your loved ones.

Քրիստոս յարեալ է մեռելոց, օրհնեալ է յարութիւնն Քրիստոսի
"Christ is risen from the dead; blessed is the resurrection of Christ."

Movses B. Janbazian
Executive Director

Andy Torigian
President

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations..." Matt. 24:14

WE HAVE MOVED . . .

The Armenian Missionary Association of America (AMAA) has moved to its New Headquarters.

The AMAA's New Address is:

**31 WEST CENTURY ROAD
PARAMUS, NJ 07652
U. S. A.**

Telephone and fax numbers, as well as e-mail address are the same:

Tel: (201) 265-2607

Fax: (201) 265-6015

E-Mail: AMAAINC@AOL.COM

**AMAA ORPHAN/CHILD CARE COMMITTEE**

The Orphan/Child Care Committee of the Armenian Missionary Association of America (AMAA) has worked diligently in 1997 to provide for the physical and spiritual needs of disadvantaged children in Armenia.

In October, 1997, Committee members Elizabeth Agabian and Savy Tufenkian paid a poignant visit to a home for abandoned children in Vanatzor. Their report on the desperately poor children sheltered in the home touched the hearts of many people in the Los Angeles area. Loving gifts, coupled with funds raised from a fashion show, "Children Helping Children", are now providing heating fuel to keep those children warm this winter.

Christmas was a joyous occasion for ten thousand Armenian children attending AMAA-sponsored year-end activities in many cities in Armenia and Karabagh. Children delighted in Christmas music, puppet shows, Bible stories, delicious food and special gifts.

Nowhere have the Committee's efforts been more apparent than at Yerevan's

Zadig Orphanage, where once food was painfully scarce. Thanks to the Ralt Company's donation of \$30,000 worth of grocery products, and thanks to the courtesy of Kosti Shirvanyan and Savy Tufenkian, food supplies are now abundant in the orphanage's freezer. In addition, \$15,000 from the "Grandmothers Fund" of the Orphan/Child Care Committee and the German Hilfsbund missionary organization's contributions have made a great difference in the lives of these 125 orphaned children. "We are, indeed, lucky to be in a place like Zadig" said an orphan, expressing her gratitude to visiting guests.

The Orphan/Child Care Committee of the AMAA continues its efforts to meet the critical needs of less fortunate children in Armenia and Karabagh. Much has been done and is being done. However, there is so much more that needs to be done to make life more promising for our children. Will you help? You can send your gift to AMAA's Orphan Child Care Committee, 31 West Century Road, Paramus, NJ 07652.



Orphans sheltered in Zadig Orphanage (above). A representative of Ralt Distribution Co. flanked by Mrs. Elizabeth Agabian, Mrs. Savy Tufenkian and members of the AMAA Orphan/Child Care Committee (middle). Pictured at an AMAA Orphan/Child Care Committee luncheon are Committee members (l-r) Mrs. Mary Kassabian (hostess/sponsor), Mrs. Sirvari Deirmenjian and Mrs. Grace Kurkjian.

AMAA Sponsors Work Camp Project in Karabagh

The Armenian Missionary Association of America (AMAA) is organizing a team of volunteer workers to go on a three-week work project at Camp Gargar in Stepanagerd, Karabagh. There is a need to renovate the camp facilities and prepare them for the summer camp programs.

Two years ago the government of the Republic of Nagorno-Karabagh (RNK) invited the AMAA to operate its first summer camp for orphans and underprivileged children of Karabagh. More than 150 children, ages 7-13, participated in a 21-day program. Last year, over 750 children participated in an extended four-week program. Representatives of the RNK government, who often visited the camp's, were impressed with the camp program and, upon completion of the second camp season, offered the AMAA a ten-year exclusive right for the use of the entire Camp Gargar property. The AMAA gladly accepted the offer, and plans are underway to renovate the camp which was badly damaged during the war.

The work of the volunteer team will focus on the camp's cabins. Because of the present condition of the cabins, only a day program is possible. With renovated cabins in operation, children who live in other cities and villages will be able to attend the camp as well.

The work project is scheduled for July, 1998, prior to the camp activities. The project will be supervised by Mr. Vahak Hanessian of Paramus, NJ, a private contractor, who is volunteering a month of his time. He will take a volunteer group of young people with him to work on this project. There will be a screening and selection process for all applicants. Applications are available from the AMAA office.

The estimated cost of the project is \$15,000. Those who wish to contribute towards this project, may use the coupon on this page. ☐

Cabins (above) and the multi-purpose building which houses the dining room, kitchen and several classrooms, will be the focus of the renovation work at Camp Gargar in Karabagh.



**ARMENIAN MISSIONARY ASSOCIATION OF AMERICA
31 WEST CENTURY ROAD, PARAMUS, NJ 07652**

☐ Yes, I would like to support the AMAA's Karabagh Work Camp Project. Enclosed is my donation in the amount of \$ _____.

☐ I am interested in participating in the AMAA's Karabagh Work Camp. Please send me an application form.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Daytime Telephone: _____ Evening Telephone: _____

(Please make your tax deductible check payable to the AMAA, Inc.)

The Call of the Homeland: A Mission Trip to Armenia

by Lucy Janjigian

After a short and uneventful flight from Beirut, Lebanon, landing in Yerevan was most exciting. The Armenian Missionary Association of America (AMAA) van was waiting for us. We cleared the confusion of customs and were on our way to the AMAA's Headquarters.

I was a one of several AMAA short-term mission volunteers sent to Armenia to work at the AMAA-sponsored children's summer camps. I was given the responsibility of leading the arts and crafts activities in the camps. Prior to embarking on this mission, I had approached several Armenian and non-Armenian friends, churches and corporations for donations towards this project. The response was most encouraging. Besides the \$16,360 worth of donated materials for crafts, \$5,660 was donated and used to purchase other necessary items.

Camp Datev is located in the beautiful mountain resort of Aghveran, one-and-a-half-hour drive from Yerevan. The AMAA had rented the camp site for the season, and had made some renovations.

Each week-long camp session started on Tuesdays. Two hundred and fifty 6-12 year old boys and girls with their counselors would arrive around noon from Yerevan, Gumri, Vanatzor, Stepanavan, Spitak or other cities. The same buses would take back to their home towns the group whose session had just ended. Each week's program followed the same format. The campers' day began with physical exercises and ended with an assembly in the evening. During the day the campers were busy with various activities. Songs, Bible lessons and verses were taught. Campers participated in games, skits, short hikes, and crafts. The children absolutely loved working with their hands, creating items to take home or to wear.

The whole atmosphere of the camp was Christ-centered, and the counselors, who were volunteers, were devoted Christians.

From Aghveran Camp, I went to Gargar Day Camp in Artzakh (Karabagh). The 10-

hour trip was mostly on dusty, treacherous roads. The scenery, however, — mountain ranges, deep gorges, huge rocks, wild flowers — was breathtaking.

At this day camp, the children were also 6-12 years old. Each group of 120 children enjoyed 10 days of camp experience. They would come by bus at 8:00 a.m. and leave at 6:30 p.m. Most activities here took place outdoors. Assemblies took place on a raised platform under mulberry trees, where, after breakfast, the children would sit to hear Bible stories and to sing choruses and hymns.

Here, each child, counselor, kitchen staff and administrator had been touched by the war. Most had lost one or several family members. A pervasive sadness was in their eyes. During my short stay, I was able to witness Jesus' love working in the hearts of many children and adult participants in the camp.

All the meals in the camp were plentiful and nourishing. Eggs, sausage, cereal, fried and boiled noodles, cottage cheese, bread and cheese, butter and jam for breakfast, always served with hot, very sweet tea. Lunches were usually the heartiest meal of the day. A vegetable soup, Indian corn, kasha, potatoes, and a serving portion of pork, beef or chicken. Fresh fruit was served for dessert. Supper was light but ample.

Several months have swiftly flown by since I left Armenia, Karabagh and the



Mrs. Lucy Janjigian showing creative ways to make crafts to the participants in AMAA Children's Camp in Aghveran (above). Campers and counselors singing during assembly.

campers. I have vivid images and sweet memories of the excitement and joy in the children's eyes when they were singing, reciting, putting on skits and working on crafts. Yes, a unique mission trip to Armenia. An exciting and fulfilling trip to our Homeland. An unforgettable summer experience to cherish.

The AMAA camps, under the leadership of Rev. René Leonian and Mr. Harout Nercessian, are in capable hands.

Blessed are those whose labors, talents, time and gifts make the AMAA's camps a blessing to thousands of children in Armenia and Karabagh.

I urge all my friends as well as all concerned people in our community to pray for and support AMAA's next summer camp program in Armenia and Karabagh, so that the children of our Homeland will once again enjoy the blessings of the AMAA's camp ministry.

Your donations may be sent to the AMAA Children's Camp Program Fund, 31 West Century-Road, Paramus, NJ 07652.□

A Guide to the Old Testament

by Robert Kachadourian, Th.D.

Dr. Tootikian's monumental book, *Understanding the Old Testament*, allows the reader to not only comfortably understand the Old Testament but to comprehend the process by which it became part of the canon we know as the Bible.

The initial part of Dr. Tootikian's scholarly effort entails a survey of the books of the Old Testament. Attention is given to the development of the canon through the Hebrew and Alexandrian texts. Early writings, manuscripts of various translations and the individuals involved in producing them is provided.

In this first part of *Understanding the Old Testament*, the reader is taken through the Law (Torah), Prophets (Nevi'im), Writings (Ketuvim), and the Final and Formal Canonization process. This enlightening part of the book gives the reader the necessary bridge to go on to the second division of *Understanding the Old Testament*.

The second part of the book begins with information about the Pentateuch, i.e., the first five books of the Bible. The Genesis account is referred to as "In the beginning..." which it truly was. The reader is taken through creation, man's fall, Noah, Abraham, the children of Israel and their bondage in Egypt.

The books that follow depict God's dealing with His people, providing the reader examples to live by, teachings about the nature of God and the lives of His covenant people.

However, the wealth of Dr. Tootikian's text lies in his genuine scholarly approach. To illustrate, at one point he gives a breakdown of the Ten Commandments and outlines the subtle differences of the order observed by the Jewish Scripture, most Protestant and Greek Orthodox churches. Need-the Lutheran and Catholic churches. Needless to say, the concept is the same. Yet the particular commandment, may be significant. Even the "casual" reader is introduced to material in this in-depth manner.

The third part of the book, entitled, "The Further Books of History," continues the chronological story. It depicts the Hebrews under the leadership of Joshua after the death

of Moses until the return of the Jewish people from exile to Jerusalem in the sixth century BC.

The fourth section of the book, "Festivals and Scrolls," discusses Ruth, Song of Songs, Ecclesiastes (The Preacher), Lamentations and Esther. These five books, used at various feast and fast times, are steeped rich in tradition and give the reader a sense of the timelessness of the scriptures.

The fifth section appropriately called "The Wisdom Literature," incorporates the timeless admonitions, life experiences and guidelines for daily existence found in the books of Psalms, Proverbs and Job.

The sixth segment of Rev. Tootikian's book deals with "Prophets and Prophecy." The author suggests that the prophets were not merely ones who saw into the future, although that may have been one of their attributes, but they were individuals who were involved in the daily life of the Hebrew nation, calling for a closer walk with the Lord.

The final part, "Deuterocanonical and Extracanonical Works," discusses those

books outside the accepted canon as it has come down to us today. The Apocrypha is a compilation of 14 or 15 books not present in the Hebrew or most Protestant Bible. The Roman Catholic Church includes some the Apocrypha in its Bible.

This final division includes such books as First and Second Esdras, Tobit, Judith, Wisdom of Solomon, First and Second Maccabees, along with others worthy of note. Mention is made of Pseudepigrapha, which is defined as "writings with false superscription." These have value in that they give flavor to the life and time of their respective periods of authorship.

From the introductory survey, to the law, history, festival scrolls, wisdom literature, prophets and deuterocanonical and extracanonical works, Rev. Tootikian has done a service to us all by unlocking the Old Testament. For in unlocking the Old Testament, we can be more prepared and knowledgeable about the New Testament. This is a book all inquisitive individuals should possess. A text yes, but even more a treasure-house of knowledge.□

ARMENIAN CHRISTIANITY by Aharon Sapsejian

Armenian Christianity clearly and succinctly recounts the history of Christianity among Armenians. In 143 pages, the author has managed to present, in readable English, how Christianity came to Armenia and how, over the centuries, became assimilated into Armenia's cultural heritage. The narrative is presented objectively, avoiding partisanship of polemics. As such, it is — or should be — of interest to Armenians of all religious persuasions and to non-Armenians as well. The book contains a selective bibliography and a useful index.

A word about the author. Aharon Sapsejian is an Armenian Evangelical minister who lives in Switzerland. He has spent most of his career in Europe as an administrator for the World Council of Churches.

— George Maranjian
Chairman, AMAA Publications Committee

The second and revised edition of this unique book is now available from the AMAA Book Service Program.

Call (201) 265-2607 to order your copy.

AMAA Executive Director Visits South America

Since the Armenian Missionary Association of America (AMAA) serves as the missionary arm of the Armenian Evangelical churches, AMAA representatives periodically visit Armenian Evangelical communities in different countries to review their life and work, as well as to evaluate the extent and nature of the AMAA's presence and witness there. The visits also serve to underscore the unity and cooperation among Armenian Evangelical churches and communities worldwide.

In early December, 1997, Rev. Movses Janbazian, Executive Director of the AMAA, visited the Armenian Evangelical communities in Argentina, Brazil and Uruguay. Prior to his association with the AMAA, Rev. Janbazian had served as a pastor in Brazil for a number of years, and knows personally most of the Armenian Evangelical clergy and lay leaders in all three countries. His knowledge of Portuguese and Spanish was an additional asset during his visit.

The Armenian Evangelical communities in Brazil, Argentina and Uruguay are not large. Local congregations range from about 20 families (Uruguay) to around 130 families (Brazil). The congregations make every effort to maintain Sunday Schools, Bible Studies, women's auxiliaries and youth groups. Finding and retaining suitable pas-

tors is never easy. As in most Armenian communities in the diaspora, maintaining the Armenian language is another problem.

In the course of his two-week visit, Rev. Janbazian met with Evangelical pastors and lay leaders, preached at church services and visited many old friends, including the sick and the needy. He also met with Armenian Apostolic and Armenian Catholic church leaders, whose problems parallel those of Evangelicals. Rev. Janbazian was also the main speaker of an *agape* dinner in celebration of the 70th anniversary celebration of the Armenian Evangelical Central Church of São Paulo, Brazil, which took place on December 4, 1997. There were 170 or more guests in attendance, including the clergy and leaders of all the local Armenian churches and organizations. The final activity of the year-long 70th anniversary celebrations of the Armenian Evangelical Central Church of São Paulo was the Service of Thanksgiving on Sunday morning, December 7. Nine Armenian and Brazilian pastors participated in the Order of the Service. Rev. Janbazian preached both in Armenian and Portuguese. The worship service was followed by the dedication of a large *Khachkar* (stone cross) installed in the northern wall of the recently renovated sanctuary, which is strategically located right in front of the subway station "Armenia." All commuters using this "Station Armenia" inevitably see the sanctuary and the *Khachkar*.

Upon his return to the United States, Rev. Janbazian submitted a report to the AMAA Board of Directors, reviewing his activities in South America and offering a list of recommendations designed to strengthen relationships with the Armenian Evangelical communities in Brazil, Argentina and Uruguay. □

The Church leaders of the Armenian Evangelical Brotherhood Church of Buenos Aires (Rev. John Balikian, the pastor of the Church is 2nd from left); Dr. Puzant Chalukian, the Treasurer of the Armenian Missionary Association of Argentina, flanked by Mr. Moundjian and Rev. Janbazian; Members of the Armenian Old Age Home of Montevideo, Uruguay with Rev. Obed Boyadjian



Rev. Dimitrios Constantinidis and Rev. Movses B. Janbazian officiating at the celebration of the Lord's Supper during the 70th Anniversary Service of Thanksgiving of the Armenian Evangelical Central Church of São Paulo. Members of the Church Council of the First Armenian Evangelical Church of Uruguay with Rev. Dr. Obed Boyadjian, the pastor of the Church (sitting in the middle). Members of the Church Council of the Armenian Evangelical Congregational Church of Buenos Aires, Argentina with AMAA International Advisory Board Member Mr. Hampartsum Moundjian (1st from left), Rev. Rouben Kassabian (4th from left), and Rev. Enoch Elmassian (5th from left).



Dr. Mihran Agbabian Honored



Dr. & Mrs. Mihran and Elizabeth Agbabian.

A gala banquet and fund-raiser was held in Los Angeles' Biltmore Hotel on November 23, 1997, honoring Dr. Mihran Agbabian of Los Angeles, CA. The 550 guests attending the affair contributed nearly a half-million dollars for the endowment fund of the American University of Armenia, which Dr. Agbabian helped establish in 1991. He

served as the University's founding President until late 1996, and is now its President Emeritus.

Serving as Master of Ceremonies were George Deukmejian, former Governor of California, and Dr. William Frazer, former Vice President of Academic Affairs at the University of California. The impressive list

of well-wishers, in person and by proxy, included the Presidents of Armenia and the United States; Armenian Apostolic, Catholic and Evangelical Church leaders; many prominent Armenians; and several representatives of the University of California.

Three film and slide presentations depicted Dr. Agbabian in his youth, as an engineer and educator, and as a man dedicated to the rebuilding of Armenia, which he has visited 30 times since the devastating earthquake of 1988. Dr. Agbabian's father, Rev. Siragan Agbabian, served as pastor of the Aleppo Emmanuel Church for many years. From Aleppo, Dr. Agbabian went on to the American University of Beirut, Cal Tech, and the University of California at Berkeley, where he received his first Ph.D. degree in engineering. In 1953 he married Elizabeth Apkarian, also the daughter of an Armenian Evangelical pastor (Rev. Hovhannes Apkarian); both fathers presided at the wedding. Dr. Agbabian has been an active supporter of the Armenian Missionary Association of America (AMAA), the Armenian General Benevolent Union (AGBU), Haigazian University and - more recently - the American University of Armenia. □

AMAA JAMES G. JAMESON ESSAY CONTEST OPEN FOR HIGH SCHOOL AND COLLEGE STUDENTS

The Armenian Missionary Association of America (AMAA) has announced the opening of its annual James G. Jameson Essay contest. Topics should touch upon some aspect of Armenian heritage such as religion, literature, language, history, culture, geography or economy.

Awards will be made in two categories: High School contestants and College/University contestants. Entries will be accepted until June 15, 1998.

All Armenian or part-Armenian high school or college/university students are eligible. Only unpublished entries will be accepted. The winner in each category will be awarded \$250, provided from the income of a special Essay Contest Fund established by Mr. & Mrs. James G. Jamson of Brookline, MA.

The essays should be written in English and have a length of 1,000 to 2,000 words. A contestant is allowed no more than one entry per year, and no more than one member of a family may receive an award in a five-year period. If no submitted essay is considered sufficiently meritorious, no award will be granted that year.

A panel of three judges, chaired by Mr. George maranjian, chairman of the Publications Committee of the AMAA, will evaluate contest entries.

Entries and/or inquiries should be directed to:

James G. Jameson Essay Contest
Armenian Missionary Association of America, Inc.
 31 West Century Road
 Paramus, NJ 07652

Alan G. Philibosian Esq. Elected to Board of Directors of Mack-Cali Realty Corporation



Alan G. Philibosian was recently elected to the Board of Directors of Mack-Cali Realty Corporation. With its recent merger with Mack Company and Patriot American Office Group, Mack-Cali Realty Corporation ranks as one of the country's largest REITs with a total market capitalization of approximately 3.4 billion dollars.

Mr. Philibosian is an attorney with offices in Englewood, New Jersey, concentrating in commercial law. He was recently re-appointed Commissioner of the Port Authority of New York and New Jersey, and currently serves as Chairman of the Audit Committee and a member of the Operations and Port Planning Committees.

A member of the Armenian Presbyterian Church of Paramus, Mr. Philibosian recently completed two terms as a member of the Board of Directors of the Armenian Missionary Association of America. □

Haigazian University Women's Auxiliary

Under the dynamic leadership of its chairperson, Mrs. Phyllis Hamo, the Haigazian University Women's Auxiliary of Los Angeles began the year with a traditional Armenian Christmas luncheon at the home of Dolores Samuelian. Dr. John Khanjian, president of Haigazian University, brought news on recent changes and progress in the University.

Last year the Auxiliary donated \$25,000 to refurbish the University auditorium, and another \$25,000 was contributed for an endowment fund to provide a scholarship for a needy female Armenian student. These

funds were raised through a number of successful activities, including the preview performance of *Nine Armenians* at the Mark Taper Forum on July 13, 1997, in partnership with the PTO of the Charlotte and Elise Merdinian Evangelical School of Sherman Oaks.

Haigazian University began its 1997-98 academic year back at its historic Kantari campus in the heart of West Beirut which now includes:

- New Laboratory facilities furnished with modern equipment;
- Air conditioner facilities in all campus buildings;
- A new fitness center;
- Modern cafeteria facilities;
- A new student lounge, housing the offices of the University's newspaper, the *Haigazian Herald*;
- The Haigazian Tutorial Center; and
- Expanded and modern computer lab facilities.

The curriculum of the University has also been expanded to include graduate level instruction in psychology and education, as well as enriched undergraduate programs in economics, medical lab technology and social work.

The Haigazian Women's Auxiliary of Los Angeles is one of the most active supporting groups of Haigazian University. The Auxiliary endeavors to help needy Armenian young men and women attend the University and prepare themselves for a more promising future. The Auxiliary's regular membership dues are \$25, and a Life Membership contribution is \$500.

John and Ovsanna Emerzian Celebrate 65th Wedding Anniversary

Some 130 family members and friends celebrated the 65th wedding anniversary of John and Osanna Emerzian of La Mirada, CA.

The hostesses for the event were the couple's daughters, Annete Apelian of Studio City and Roseann Saliba of Whittier, CA. The celebrant couple's grandson, Mark Apelian, served as the Master of Ceremonies. In addition to the hostesses, the Emerzians have a son, Robert Emerzian, four grand-children and six great-grand-children. □

Rev. Dr. Shoushan Salibian Earns National Chaplain Award



Reverend Dr. Shoushan M. Salibian, the chaplain and director of the Pastoral Care Department at Southern New Hampshire Regional Medical Center, recently received the Pastoral Counselor Merit Award from the American Baptist Churches-USA. Rev. Salibian was selected through a nomination process that considered candidates from all over the country.

In presenting the award, the American Baptist Churches-USA cited Rev. Salibian's holistic approach and her integration of the mind, body and spirit in her counseling. The church also acknowledged her sensitivity to patients' spiritual, emotional and physical needs, and the use of prayer, visualization, breathing and therapeutic touch.

Rev. Salibian is an active member of the New Hampshire Chaplains Association, and the Nashua Interfaith Council of Churches, where she has served as president. Currently she is on the Board of Nashua Caregivers and is a member of the community committee on Rape and Assault. She was ordained to the Christian ministry at Chepa-chet Union Church, Chepachet, RI, where she served as Associate Pastor for six years. She holds degrees from Eastern Baptist Theological Seminary (M. Div) and Andover-Newton Theological School (D. Min). □

CORRECTION:

AMAA NEWS Sept./Oct. 1997 - Vol. XXXI No. 5, page 13 - **Arshalous Chalabian's 90th Birthday Celebration** - in lieu of birthday gifts, donations may be made to AMAA's **Rev. Sdepan Mahshagian Memorial Fund** (not Rev. Stephen Manishagian).

ԱՆՏԵՍՈՒԱԾ ԱԶԴԱԿ ՄԸ ՎԱՐԴԱՆԱՆՑ ՆԱՀԱՏԱԿՈՒԹԵԱՆ ՄԷՋ

Վեր. Պարգեւ Ն. Տարագեան

Կրօնական հաւատքի եւ համոզումներու համար նահատակելու դադափարը նորութիւն չէր վարդանի եւ իր կղերական թէ՛ աշխարհական քաջամարտիկներուն համար: Յիսուս ինք գերագոյն օրինակը եղած էր անոնց համար: Իսկ Եկեղեցիի կազմաւորումէն ետք, որ պատահեցաւ Պետեկոստէի օրը, եւ Առաքելներու քարոզութիւնով, Յիսուսի սիրոյն նահատակելու դադափարը կարգախօս դարձած էր բոլոր անոնց համար որոնք խաչեալ եւ յարուցեալ Քրիստոսի հետեւորդները դարձած էին, եւ որոնք անկառօնց կը սպասէին իրենց Տիրոջ վերստին գալուստին: Առաքելներուն քարոզութիւնները եւ անոնց անվեհեր եւ յանդուգն կեցուածքը գիրենք չարչարող եւ մահուան դատապարտող իշխանութիւններուն դիմաց՝ սուրբ աւանդութիւն մը հաստատած էր արդէն:

Տերտուղիանոս Հայրապետը (Բ. Դար) ըսաւ, «Նահատակներու արիւնը՝ Եկեղեցիին սերմնն է»: Նոյն դարուն ապրող եւ նահատակուող ինքնատիտ Հայրապետը մեծ իղձ ունէր Քրիստոսի համար նահատակուելու: Նահատակութեան ճամբուն վրայ գինք չըջապատողներուն ըսաւ թէ՛ եթէ նոյնիսկ բաւարար անօթի չըլլային այն գազանները որոնց առջեւ պիտի նետէին գինք, ինք պիտի գրգռէր անոնց արիւնքովը որպէսզի գինք ուտէին ու ինք վայրկեան մը առաջ իր սիրած Փրկիչին միանար: Պողիկարպոս, 86 տարեկան ծերունազարդ Հայրապետը, վճռապէս մերժեց Յիսուսը ուրանալու համար կատարուող առաջարկները իր դահիճներուն կողմէ եւ քաջաբար յայտարարեց, «Ես ծառայած եմ անոր (Յիսուսի) 86 տարիներ եւ ոչ մէկ վնաս տեսած եմ...Ես Քրիստոնեայ եմ»: Խարոյկի ահագոյն բոցերը չկարողացան տարհամոզել զայն:

Քրիստոնեայ եկեղեցին ասոնց նման բազմաթիւ նահատակներ ունեցաւ Քրիստոսի սիրոյն համար որոնք հաստատեցին նահատակութեան սուրբ աւանդութիւնը որուն հետեւեցան վարդանանք եւ անոնց շաւիղներուն հետեւող բազմաթիւ հայ սուրբեր:

Վարդանանց հաւատամարտին աւետարանաշունչ պատմիչը, Եղիշին, որ կը կարծուի թէ ականատես վկայ մըն էր այդ սուրբ պատերազմին, իր «Վարդանի եւ Հայոց Պատերազմը» հատորին մէջ շատ տպաւորիչ կերպով կը նկարագրէ հայ քաջամարտիկներուն հաւատքն ու յոյսը հանդերձեալ կեանքի մասին: Պարսից Յազկերտ Թագաւորին ուղղած իրենց պատասխան նամակը կը բովանդակէ հետեւեալ տողերը. «Եթէ նոյնիսկ անմահ ըլլայինք, մեզի կը վայելէր մեռնիլ Քրիստոսի սիրոյն համար, որովհետեւ ինք անձնապէս անմահ էր, ու մեզ այնքան սիրեց որ մահը յանձն առաւ, որպէսզի մենք, իր մահովը ազատագրուէինք յաւիտենական մահէ: Ու քանի որ ինք չխնայեց իր անմահութեան մենք որ կամովին մահկանացու դարձանք, պիտի կամովին մերնինք իր սիրոյն համար, որպէսզի Ան մասնակից դարձնէ մեզ իր անմահութեան: Մենք պիտի մեռնինք իբրեւ մահկանացուներ որպէսզի Ան ընդունի մեզ

իբրեւ անմահներ»:

Դարձեալ Եղիշին համաձայն, պատերազմի նախօրեակին, մարտիկներուն բերաններէն կրկին ու կրկին անգամներ լսուեցաւ անոնց հետեւեալ վկայութիւնը, «Եթէ միայն կարողանայինք քաջաբար մեռնիլ, եթէ միայն կարողանայինք տիրանալ արժանիքի եւ հոգիի, որպէսզի Քրիստոս կարենար բնակիլ մեր մէջ»: Իսկ Ղեւոնդեանց նահատակութեան նկարագրութիւնները, Եղիշին համաձայն, լեցուն են հանդերձեալ կեանքի եւ Քրիստոսի հետ միանալու վկայութիւններով:

Յաւիտենական կեանքի, կամ Քրիստոսի վերստին գալուստին, նաեւ վերջին դատաստանի շուրջ վարդանանց ունեցած համոզումները երբեք չեն յիշուի հաւատամարտի տօնին առիթով կատարուած բանախօսութիւններուն եւ ճառերուն մէջ: Պէտք չէ մոռնանք որ եթէ Քրիստոնէական սուրբ պատճառներուն կարեւորագոյններէն մէկը կը համարուի ոչ միայն հաւատացեալներուն նահատակուելու պատրաստակամութիւնը, հապա անոնց խոր հաւատքն ու համոզումը թէ՛ իրենք Քրիստոսի պիտի միանային հանդերձեալ կեանքի մէջ ու պիտի վայելէին Անոր ընծայելիք յաւիտենական երանութիւնը:

Յաւալի է, եւ նոյնիսկ դատապարտելի, որ մենք կորսնցուցած ենք հանդերձեալ կամ յաւիտենական կեանքի մեր հաւատքն ու գիտակցութիւնը: Կապրինք որպէս թէ հանդերձեալ կեանք գոյութիւն չունի. չկայ նաեւ վերջին դատաստան եւ յաւիտենական դատապարտութիւն՝ անհաւատներուն եւ Սուրբ Հոգիին դէմ մեղանշողներուն համար: Մեզի չէ տրուած գիտնալ թէ յաւիտենական կամ հանդերձեալ կեանքը չապէս ի՞նչ է, հոն ի՞նչ կը սպասէ մեզ:

Տէր Յիսուսի կատարած ԽՈՍՏՈՒՄԸ, նաեւ աւետարաններուն մեզի հաւատած ՅՈՅՈՒՆ ու ՀԱՒԱՏՔը բաւարար երաշխիքներ ըլլալու են մեզի անդենականի շուրջ՝ որպէսզի իմաստաւորուի մեր ներկան: Պատմութիւնը կ'ապացուցանէ մեզի թէ առանց այսպիսի յոյսի եւ հաւատքի - հանդերձեալ կամ յաւիտենական կեանքի շուրջ - ոչ Քրիստոնէական կեանք, եւ ոչ ալ յաղթանակ կրնանք ունենալ: Մեր Քրիստոնէական վկայութիւնը կը դառնայ անհիմն, ու մեր ապագան՝ յաւիտենական կորուստ:

Եկէք տօնենք Վարդանանց հաւատամարտը՝ առանց նօսրացնելու զայն ու վերածելու զայն լոկ «վասն խղճի ազատութեան ու հայրենիքի անկախութեան» քաղաքական ու փիլիսոփայական լօզունքներու եւ ընդհանրացումներու: Թող Վարդանանց հաւատամարտը անհատական ու մոտութեան անհատական ազդարարութիւն մը դառնայ մեզի համար՝ գոյութեան անհատական ազդարարութիւն մը յաւիտենական կեանքին շուրջ: Որովհետեւ, ասիկա է որ պիտի վճռէ մեր այսօրուան կեանքին որակը ու կարող պիտի ընէ մեզ յաղթական կեանք վարելու իբրեւ անհատներ, եկեղեցիներ, ազգութիւն, եւ հայրենիք:

ՅԻՇԱՏԱԿԻ ՊԱՇՏԱՄՈՒՆՔ ՎԵՐ. ԳՐԻԳՈՐ ՏԵՄԻՐՃԵԱՆԻ ԾՆՆՂԵԱՆ 100 ԱՄԵԱԿԻՆ ԱՌԻԹՈՎ

Յունաստանի Հայ Աւետարանական Եկեղեցիներու վաստակաւոր հովիւ՝ երջանկայիշատակ Վեր. Գրիգոր Տէմիրճեանի ծննդեան 100 ամեակին առիթով Յիշատակի յատուկ Պաշտամունք մը տեղի ունեցաւ Կիրակի, 16 Նոյեմբեր 1997-ին Գողթնիոյ Հայ Աւետ. Եկեղեցիին մէջ: Պատուոյ հիւրերուն մէջ էին Հայ Առաքելական Էկումենիկական Եկեղեցիներու պետերը, Հայաստանի Հանրապետութեան Դեսպանը, Յունահայ գաղութի կուսակցութիւններու եւ կազմակերպութիւններու ներկայացուցիչները:

Պաշտամունքի նախանուագը երգեհոնի վրայ կատարեց Օր. Յլօրէնս Թոքաթլեան: Պաշտամունքի կոչը ըրաւ Յունաստանի Հայ Աւետ. Համայնքի հովիւ Վեր. Վիգէն Չոլագեան: Սուրբ Երրորդութեան նուիրուած փառաբանութեան երգէն եւ աղօթքէն վերջ, օրուան յայտագրի բացումը կատարեց եկեղեցւոյ վարչութեան ատենապետը Պրն. Զաւէն Թոքաթլեան:

Օրուան առաջին պատգամներն էր Մերձաւոր Արեւելքի Հայ Աւետ. Եկեղեցիներու Միութեան ներկայացուցիչ՝ Վեր. Կալվին Սաղըրեան: Վեր. Սաղըրեան, իմաստալից բաղդատականներ կատարեց Պողոս առաքելի եւ Վեր. Տէմիրճեանի միջեւ:

Տիկ. Սեդա Քիւլիշլեան, որ 27 տարիներ հաւատարմութեամբ ծառայեց Վերապատուելիին, ներկայացուց իր ներկաներուն վրայ:

Սողոմոն Նիւլիւճիւքեան, որ կը ներկայացնէր Հայ Աւետարանական Ընկերակցութիւնը, տուաւ հոգեշունչ պատգամ մը: Ան տուաւ նաեւ իր անձնական տպաւորութիւնները Վեր. Տէմիրճեանի մասին, վկայելով թէ ան անձնաւորութիւն մըն էր, որուն ներկայութենէն չէր կրնար չազդուիլ:

Յուզիչ էր պահը, երբ ձայնեղրի վրայ լսուեցաւ 1981-ի «Մայրերու Օր»-ուայ առթիւ Վեր. Տէմիրճեանի տուած պատգամը: Անգամ մը եւս եկեղեցին լեցուեցաւ վերապատուելիին տիրական ձայնով, ներշնչելով ու յուզելով ներկաները: Տիկ. Սիւլվա Ներսէսեան խոր ապրումով ասմունքեց Սիւսանիոյ «Գիւտին Փառքը» քերթուածը: Ողջոյնի եւ վկայութեան խօսքերով հանդէս եկան Գերշ. Սահակ Արք. Այվազեան, Յակոբ Ա. Քհն. Ռուստէմեան, Եղիա Վրդ. Դերձակեան եւ Պրն. Սիսակ Քաջիկեան: Աւետարանական Եկեղեցիի երգչախումբը, եւ երգեհոնի թոքաթլեանի ղեկավարութեամբ եւ ներկայացուց «Բարի ընկերակցութեամբ Օր. Թոքաթլեանի, ներկայացուց «Բարի ընկերակցութեամբ Օր. Թոքաթլեանի» երգերը:

Է իմ Հոգւոյս» եւ «Օրհնեալ Երաշխիք» երգերը: Ներկաներուն բաժնուեցաւ գեղատապ գրքոյկ մը, որուն մէջ ամփոփուած էին Վեր. Տէմիրճեանի ինքնակենսագրութիւնը եւ մեծ թիւով վկայութիւններ անոր մասին:

Իր փակման խօսքին մէջ, Վեր. Չոլագեան Վերապատուելիին գաւկի՜ն՝ Տօթ. Յովիկի եւ անոր տիկնոջ՝ Վերապատուելիին գաւկի՜ն շնորհակալութիւն յայտնեց բոլոր Անի Տէմիրճեանի կողմէ շնորհակալութիւն յայտնեց բոլոր



Տեսարաններ Վեր. Տէմիրճեանի ծննդեան 100-ամեակի պաշտամունքէն:

ներկաներուն, եւ ապա շնչեց առաջնորդներ յիշելուն առթէք եւ նպատակը:

Տէրունական Աղօթքի երգեցողութեամբ եւ Վեր. Նիւլիւճիւքեանի օրհնութեան աղօթքով վերջ գտաւ երջանկայիշատակ Վեր. Գրիգոր Տէմիրճեանի Ծննդեան 100-ամեակի Յիշատակի Պաշտամունքը, որ ներշնչումի եւ հոգեւոր օրհնութեան առիթ մը եղաւ բոլոր ներկաներուն:

Rev. Hagop M. Janbazian

Rev. Hagop Janbazian passed away on December 18, 1997, at the age of 69, after a five-month battle with cancer. A memorial service, attended by more than 600



people, was held on January 4, 1998, at the auditorium of the Ararat Home in Mission Hills, CA. Rev. Janbazian had served as Director of the Ararat Home for the past 21 years.

Hagop Janbazian was born in 1928 in Bityas, Musa Dag, the second of the three children of Movses and Lousaper (Makhouljian) Janbazian. When the area — then a French protectorate — was turned over to Turkey in 1939, the Armenian inhabitants became refugees and lived under desperate conditions until they were able to move to Anjar, Lebanon, where they gradually rebuilt their community. Hagop obtained his primary and secondary education in Damascus (Syria), Anjar and Zahleh (Lebanon). He then enrolled, concurrently, at the American University of Beirut and the Near East School of Theology. After serving as a lay preacher and school principal in Kessab (Syria) for a year, Hagop came to the United States in 1956 to continue his education at Huntington College (Indiana), Butler University (Indiana) and the Berkeley School of Theology (California). To help pay his tuition he worked full-time in an asbestos factory and later as a janitor.

After graduation, he served as pastor of the local Congregational Church in Mologai (Hawaii) and also served as a pastor to the leper colony in the island.

In 1965 Rev. Janbazian married Evieny Merjanian, a registered nurse. Their union was blessed with two children, Hoku (currently a librarian) and Movses (currently a seminarian).

From 1967 to 1971 Rev. Janbazian served as pastor of the Armenian Presbyterian Church of Yette, near Fresno, CA. In 1971 he was invited to become principal of the Armenian Evangelical High School in Anjar, Lebanon, and accepted the challenge. He served the school with distinction for four years, until the civil war in Lebanon ended his service in that country.

After returning to the United States in 1975, Rev. Janbazian became director of the Ararat Home in Los Angeles. He served in this capacity, again with distinction, until his death.

Rev. Janbazian was a man of God and a man

of principles. His life centered around his family, the welfare of the residents of the Ararat Home, and service to the Armenian community in general. He was a man who knew him well, as "a man, who embodied Christian love, integrity, diligence, service and, above all, dedication to God and to the Church of Jesus Christ. Our lives have been blessed and enhanced by pastor Hagop's presence in our midst. He was a special person, and we are all better people for having known and loved him. His is one about whom it can truly be said, 'Well done, good and faithful servant'."

Rev. Janbazian is survived by his wife, Evieny, his daughter Hoku and son Movses, his brother Vartan Janbazian and sister Mary Sherbetjian and their respective families, and his in-laws, the Merjanian, Sagherian and Haleblan families.

Sirvart Manoushagian Tourian

Sirvart Tourian was born in Dort Yol, Turkey in 1905. She was the oldest daughter of Rev. Haroutoun Manoushagian and Osanna Maljian Manoushagian.



During the Armenian Genocide, Sirvart Manoushagian Tourian, together with her parents and siblings, escaped to Cyprus. She later attended the American School for Girls in Nicosia. In 1925 she married Yervant Tourian and two years later the family resettled in Jerusalem.

The Tourian family (including Sirvart, her husband and their five children) left Jerusalem in 1948 and went to Lebanon where they resided for about 10 years. In 1957, the family came to the United States and settled in Stoneham, MA.

Sirvart Tourian was the mother of Astreed Tourian Bagdoian of Methuen, MA, Kourken Tourian (now deceased), Ara Tourian of Durham, NC, Arpee Tourian Jones of Vallejo, CA, and Vahe Tourian of Burlington, MA. She had 9 grandchildren and 5 great grandchildren.

Sirvart Tourian was admired for her extraordinary talents in the kitchen. A devotee of Julia Child, she was well known for entertaining, and her home was always brimming with guests. She was well respected for her wisdom, intellect and "good advice." She spoke several languages and was fluent in Armenian, Turkish and English. She encouraged her family to be proud of their Armenian heritage and

to be good Christians. Sirvart Manoushagian Tourian died in Durham, NC on January 19, 1995 where she lived for the last five years of her life. She was laid to rest in Stoneham, MA, on January 21, 1995.

Eugenie Philibosian

Eugenie Philibosian entered into eternal rest on Thursday, April 25, 1996 at her home in Hillsborough, CA, where she had lived for the past 40 years. Present were her loved ones, Rita and Oscar Donoian and Harold and Marlene Philibosian.



Eugenie is pre-deceased by her loving husband, John; parents, Aron and Zabel Margosian; brother, Harry Margosian.

Born in Ankara, Turkey, in 1901, her family emigrated to New York in 1906 and lived there for ten years, moving to California in 1914. A bright student, she went to UCLA at a time when few women attended college. Eugenie met and married John in 1925, and together they formed a beautiful relationship that was to span 63 years. They travelled between New York, St. Louis, Wisconsin, and Denver where John was building his oriental rug concessions at both Macy's and Liberty House.

Eugenie was the loving mother of Rita and Harold; mother-in-law of Oscar Donoian and Marlene Philibosian; grandmother of Christine McBride and husband Alex Daryl Donoian, David, Claire, Shelley, and Tim Philibosian; great-grandmother of Cynthia Charette and Cameron and Morgan McBride. She devoted her life to her family and always expressed her love for them.

She was a member of the First Presbyterian Church of Burlingame for 40 years, and founding member of New Horizons, which had become an important part of her life. She loved her church, where she and her husband, John, made possible the vision of a memorial garden. As part of her Armenian heritage, Eugenie was also a founding member of the Armenian Missionary Association of America, Peninsula Chapter, and a loving mother of the Daughters of Vartan. She lived her life as a Christian lady, and has left a wonderful legacy to her family.

A memorial service was conducted on Monday, April 29, at 2:00 P.M. at the First Presby-

terian Church of Burlingame. Memorial contributions were directed to the First Presbyterian Church of Burlingame and the Armenian Missionary Association of America.

Efronia Tovmassian Mouradian

Efronia Tovmassian Mouradian was born in Kessab, Syria, on February 21, 1900. Her parents were Stephen and Helen Tovmassian. Efronia was loved by her family, friends, relatives, and students. She was a talented piano player and teacher. As a volunteer, she played the piano in various churches, especially in Azizia church in Aleppo, Syria, for 25 years. When her father, Stephen, passed away in 1920, she took care of the family by giving piano lessons. She was considered one of the best piano teachers in Aleppo. Until today she is remembered by her students. At the age of 95, shortly before her death, Efronia could play the piano better than she could in her younger years.

Efronia was a dedicated Christian all her life. She married late in life because she was dedicated to her family, and also because she wanted a true Christian man as a husband. In her late 30's Efronia married Dr. Samuel Mouradian of Cyprus. She had a happy life for only five or six years, after which her husband passed away. After her husband's death, her sister Clara, who was living in the United States, sent for Efronia and their mother, Helen, to come and live with her in America. After their mother's death at the age of 90, Efronia and Clara went to visit their brother, Rev. Edward Tovmassian, in Detroit, MI, where he was serving as a pastor, and where the sisters enjoyed the hospitality of the pastor and his wife, Arousyak Tovmassian.

After Rev. Tovmassian's death, Arousyak took care of her sisters-in-law. It was Arousyak who took the responsibility of bringing them to live at the Ararat Home in Mission Hills, CA. After 2-1/2 years at the Home, Efronia passed away on October 22, 1995.

Tadeos Khanbabaian

What is a man worth? The worth of a man is in his life manifested in his actions. Such a man was Tadeos Khanbabaian who entered glory on July 12, 1997.



Tadeos was born in Hamadan, Iran, the ancient capital of the Persian Empire known as

Hamadan in the Bible, on November 30, 1920. He was the first child of Kevork and Ovsana Kevorkian. He received his primary and secondary education in Hamadan, the Armenian national schools. His secondary education was mostly in the American Mission High School.

Upon graduation from high school, Tadeos came to Tehran, where he worked in various governmental and business organizations.

In 1949 he married Gohar Khatchatoorian. This union of 48 years was blessed with two children, Gayaneh and Arpiar.

Tadeos was a man of God and lived his faith in word and in deed. His keen sensitivity to maintaining a balance in any situation was one of his more endearing traits.

Always a catalyst and consummate gentleman, Tadeos was well-known for his dedication to his faith, family and friends. A relationship with his was for a lifetime and you could count on him to do his best in whatever task came his way.

In the workplace he was acknowledged as an excellent government employee, having received numerous awards and certificates as an exemplary employee not only in his performance but in human relations.

After his retirement in 1978, Tadeos and Gohar came to the United States to reside near their children in Detroit. There, as was his usual trait, Tadeos soon made many friends in his new country.

This is a tribute to his outgoing character and nature. He was not only well liked but respected throughout the Detroit area and beyond. Anyone who came in contact with Tadeos was always conscious of his presence, demeanor and gentlemanly approach.

Among the many contributions Tadeos made in giving his time and talents were the following: an elder in the Armenian Evangelical Church of Tehran, served on the Board of the Evangelical Synod of Iran, Board Member of Gohar Mesrobian School, worked with Rev. Nerses Khachadourian and Rev. Tadeos Michaelian in evangelistic programs, deacon in the Armenian Congregational Church of Detroit and served in many other capacities too numerous to list. He also served on many projects with his co-laborer in Christ and his closest friend, the beloved Abraham Hovasapian.

While in Iran and in the USA, Tadeos was also active in the AMAA's work. He was the treasurer of the AMAA branch in Iran for many years. He did this out of his love for the church, the AMAA and his deep desire to serve God.

Tadeos will be missed and remembered by us all for his genuineness, friendly approach to everyone and above all his dedication to the Savior he loved.

Thus we can rest assured that he was greeted with the echoes of, "Well done my good and faithful servant. Enter into thy rest."

Tadeos is survived by his wife Gohar, Arpiar Khanbabaian his son, Robert Kachadourian and Gayaneh Kachadourian his son-in-law and daughter, Ara Kachadourian his grandson and many relatives.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA News.

- Serrajian, John Haig
Cleveland, OH
May 17, 1997
- Kahian, Bruce
Gulf Stream, FL
May 20, 1997
- * Churukian, Vahe
Encino, CA
Oct. 31, 1997
- Chakmakjian, Maritza
Fresno, CA
Nov. 8, 1997
- * Tekyan, Marie
Paramus, NJ
Nov. 14, 1997
- * Goergizian, Annie
Providence, RI
Nov. 22, 1997
- Parsekian, Christine
Port Washington, NY
Nov. 25, 1997
- Ananian, Sheldon
Watertown, MA
Nov. 29, 1997
- * Payne, Elizabeth
Bethesda, MD
Dec. 3, 1997
- * Yacoubian Hovhannes
Aleppo, Syria
Dec. 3, 1997
- * Gouljian, Ara
Fort Lee, NJ
Dec. 4, 1997
- Vartan, Levon
Beirut, Lebanon
Dec. 9, 1997
- * Chalian, Manouk
Albany, NY
Dec. 17, 1997
- * Janbazian, Rev. Hagop
Monrovia, CA
Dec. 18, 1997
- * Magarian, Gaspar
Fresno, CA
Dec. 28, 1997
- * Malkasian, Sarkis
Shrewsbury, MA
Dec. 29, 1997
- * Goorabian, Harry
Fresno, CA
- * Shekoyan, Elish
Fresno, CA
- * Esajian, Dick
Fresno, CA
- * Juskalian, Margaret
Cranston, RI
- * Krochian, Vahan
Glendale, CA
- * Madden, Joseph
Braintree, MA
- * Tapanian, Anoush
Los Angeles, CA
- * Hajian, Yessai
Los Angeles, CA

* Memorials designated for AMAA.
** Bequest Assigned



Armenian Missionary Association of America

Announce

MISSION AWARENESS TOUR

to

ARMENIA

July 4 -14, 1998

- Tour Includes:** Round trip airfare and accommodations at Armenia I or Armenia II hotels; three daily meals; visiting of historic sites, landmarks, and places of interest, including Lake Sevan, Etchmiadzin, Genocide monument, Republic Square, etc.
- Additional Features:** Visit various mission projects and programs sponsored by the AMAA. Participate in AMAA's 80th Anniversary related celebration programs, including a Sacred Music Concert presented by the Armenian Philharmonic Orchestra and Choir.
- Cost:** \$ 2000.00 - 2,700.00 - Prices vary according hotel accommodations and point of departure. A \$250 deposit will reserve your space on the tour.
- Departure Point:** Amsterdam, Beirut, London, Los Angeles, Montreal, New York.

◆ AMAA Mission Tour Armenia '98 ◆ 31 West Century Road, Paramus, NJ 07652

- ☐ Yes, I would like to take part in the Mission Tour to Armenia. Enclosed is my deposit of \$250.00. Please reserve a space for me and provide me with the needed registration material.

Name: _____

Address: _____ Telephone: _____

City: _____ State: _____ Zip Code: _____

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